

The solace

OF THE SOVLE AGAYNST
the bytter stoymes of sycknes and
deathe, greatly encouragynge the
faythfull, patiently to suffer
the good pleasure of God
in all kynde of aduer
site, newly set forth
in Englyshe
by Thomas
Becon.



Proverbs. xxi.

Refuse not the chastenynge
of God, nether grudge thou,
when he correcteth the.

Anno. M. D. XLIII

10 Oct 1810

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T O T H E R E D E R :

V E R E notable is thys Math, x
 sayng of our L O R D
 and sauour Iesu Christ
 he that continueth vnto
 the ende, shalbe safe, for it declareth
 vnto vs, that thoughē the most and
 greatest parte of oure lyfe semeth
 to be spent bothe faythfully, and
 godly, yet yf we perseuer not in that
 fayth and godlynēs euen vnto the
 last bzeath, but let slyppe our holde,
 that we haue hadde heretofore of
 fayth and godly conuersatyon in
 Christ Iesu, all the laboures, pay-
 nes and trauayles, that we haue
 susteyned in the former parte of our
 lyfe, are frustrate and vayne. For
 a man that putteth hys hande to
 the ploughe and loketh backe, is
 mete vnto the kyngdome of God. Luce, ix.
 And it is wyrtten in the Reuelatiō
 of saint Iohn. Be faithful vnto the
 death, and I shal gyue the y crown Apoca, x
 A. ii. of

TO THE READER,

of lyfe, the crowne of lyfe is promi-
sed. But to whome? verely to those
that be faythfull euen vnto deathe,
as saynte Pawle sayth. Roman is
crowned excepte he stryue lauful-
ly, to stryue laufully, is not to play
the cowaarde in the battell of Christ
our captaine, & to giue place to our
aduersaries, but at all tymes vale-
auntly to fyghte agaynt them with
the stronge and myghty Mylde of
fayth, and so to contynue euen vnto
the ende. And albeit thys conflycte
betwene the faythfull Christyanes
and ther enemyes be at all tymes
leopardous and full of peryl, yet in
in the tyne of syckenes, and when
Deathe begynneth to drawe nyghe,
it is most daungerous. In healthe
and prosperite Satans assaults
seme to be but trybles and thynges
of daliauns, but in aduersite, trou-
ble, sycknes and death, they appere
moost vehement, greuous, terrible
and

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and not able to be resisted, at whych
 tyme, yf we gyue place, we are vn-
 done, yf we manfully resist, the vic-
 tory is oures. We muste therefore
 (godly reder) agaynst thys so peril-
 lous tyme of sycknes and death, so
 furnyshe our selves vnto thys bat-
 tayll, that we be not put to flyghte,
 euer remembryng that oure stryfe
 and fyghting, is not against bloud
 and fleshe, but agaynste Rulers,
 agaynst powers, against the lordes
 of the worlde, the Gouernours ephe. vi
 of the darkenes of thys worlde, a-
 gaynst spiretuall subtilities or wy-
 lynes in heuēly thynges, I meane
 Satan with all his infernall army
 and deuellysh warryours. And for-
 asmuche as our pꝛyncipal conflycte
 and chefe battel is in þe tyme of syck-
 nes & paynes of death, and seying we
 haue then most nede of consolation
 and comforte, that we be not ouer-
 come nor subdued of our enemyes,
 Alit. but

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but know how we shal both take the
crosse of Christ, appere it to þe fleshe
neuer so painful, & put our aduersa-
ries to flight & so continue faithful
to the ende: I haue translated this ly-
tel treatise folowing, wherein þe shalt
finde most swet & presēt cōfort both
for thy selfe & other, an armoures of
wepens to defende thy selfe agaynst
all thyn enemies, that not they ouer-
the, but thou ouer them mayst full
gloriously triumphe, & get the vic-
tory through Iesus christ our grāde
captayne, this lytvl worke I wysh
to be in the hādes of al the faithful
at all tymes, but specially in þe time
of ther sicknes, þe thei might learne
vnfainedly to reioyse in tribulatiō,
and valeātly to striue agaynst the
enemies, the flesh, the world, þe diuill
hell, syn, death and desperatiō. Yea
I wishe þe al the faithful in the time
of ther sicknes might haue this trea-
tise red vnto the, ether of ther cu-
rates

TO THE READER.

rates oꝝ of some other faithfull chꝛi-
 stians: so shuld thet wout al doute
 finde exceeding great cōfoꝛte, paci-
 ently & thankfully beare the crosse
 that god laieth vpon the, & with glad
 hartes wyshe wyth S. Paule to be Philip.
 losoned frō this wretched body and
 to be with Chꝛist in gloꝝy. Farewel
 good Reader, & pray that the Gospel
 of our health, whych is the myghty Roma.
 power of god vnto saluatiō foꝛ eue-
 ry one that beleueth, may haue free
 passage emonge vs vnto the vtter
 subuersiō of Antichꝛist & his king-
 dom. Pray also, that we may so lede
 our lyfes in al thinges cōfoꝛmable
 to the wyl of god, that thꝛough our
 godly maners & Chꝛisten cōuersa-
 tion we may garnyshe & beautifye
 the doctrine of our sautour & Lord
 Iesu Chꝛist, to whome wyth the fa-
 ther and the holy ghost be al gloꝝy
 prayse and honour, woldes wyth-
 out ende. A M E N.

A. titi.

THE SOLACE OF THE SOVLE.



THOU SHALTE E-
uer be at this pointe (o
thou Christiane) which
art sycke and dysleasēd,
faithfulli to beleue that
thy paynshement & trouble cometh
not vnto the by chauncs oꝝ fortune,
but by the appoyntmente, counsell
and sufferauncs of God. What soe-
uer sykenes, calamyte oꝝ mysery
chaunchethe to the godly, all that
come to passe at the appoyntmente,
wylle & pleasure of God. For in hy m
we lyue, moue, and haue our being.
He hath made vs, and not we oure
selves. Nether shalte thou doubtē,
but that of a ryghte good and very
fatherly mynde he sendeth the what
so euer dysleasē thou hast, not to de-
stroy the, but to call the vnto repē-
tauncs, and to exerceyse, proue, tꝛye,
and

tu. xvii

l. xcix

THE SOVLE.

and stoze vp thy sayth. For afflictions are the sure sygnes & vndoubted tokes of Gods high mercy, and synngulare good wyll. Whō he loueth, hym he correcteth, sayth Salo- Prouer
mō. He scourgeth euery sonne, that he receyuethe: that thy moste tender Hebr.
heauenly father, whycher so delyrely loueth the, accordig to his singulare good appointmēte, & of an earnest bent good wyll towarde the, wyth thys thy aduersyte euen as it were wyth bondes doth plucke backe, refrayne, and mortifye thy olde man, that p̄ mayst crucyfye wyth Chyste the gladlic & more cherfully thi body & offer it as a sacryfice: thys thy Rom.
disease therfore, wherwith thou art vexed, is a fatherly chastysmente layde vpon the, not that thou shuldest be distroied, but that thou shuldest be amended, quickened & made a new man. Paraduventure God the father seeth, that thy olde Adam

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is fearle, stobborne, forward vnruly
take his pleasure, liueth moze licen-
ciouſly the becometh him foloweth
hys awn carnal affectes, & can kepe
hym selfe in no good order, therfoze
doth he cast thys as an halter vpon
hym, snarle hym wyth thys fetters
and chenes, spearethe hym in thys
prison & dengden, ouercometh hym
with thys punyſhment, that he may
brydle him, knocke him downe and
kepe him vnder awe, that he cast in
to perell & put in extreme ieoperdye
thy most noble and pzeious soule:
fleshe and bloudc reygne and beare
moze rule in the, thã the spirit: here
is god pzeſent with thy spirit, & hel-
peth her stryuing agaynst the fearle
vnruly and rebellious flesch, that she
maye ouercome, subdue and treade
vnder foote the fleshe. Yf that were
in good health and in bodely pzoſ-
perite now, paradventure, the fleshe
(as it is alway naturally disposed,
proue

ccyue
r.

THE SOVLE.

prone and bent vnto þe deuyll) shuld
 deceyue the and cast the into many
 and greuous synnes agaynste God
 wherwyth God beyng displeased
 thou shuldest be in daunger of cur-
 syng and dampnatiō: that thy hea-
 uenly father preuentynge this incō-
 modite and perell, and prouidyng
 for the and thy healthe, byngethe
 vnder and kepeth downe thy fle-
 she, whych wyth all mayne and fer- Gala.
 se waxeth woode against the spirit,
 and is euermore contrary to it, that
 it be not waloued forth into þe most
 styntyng and fylthy pudle of syn-
 ne, but be subiecte and obedynt to
 the spyrite: forasmuch than as this
 is the pleasure of thy mooste louin-
 ge Father, agayne seyng that all
 thynges turne vnto thy cōmodite &
 wealthe, take hede dyligenlye (O
 brother) that thou doste not stryue
 agaynst the good wyl of God but,
 suffer & pray þe wyl of thy father
 may

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may be done in the, that he may ha-
dle the as he thinketh best, and that
thou mayst not wyshe couet or de-
syre any thyng, but that he shall
thynke good, that all thynges may
turne to the glory and praise of god
and that he maye assyste the wth th^y
his grace, that thou mayst pacient-
ly and thankefully beare the crosse
that is layde vpon the: for pacience
bryngeth experience, experience
bryngeth hope, and hope maketh
not ashamed. Here hast thou an oc-
casyn to exercyse and lerne pactice
in al thi troubles. First thou lernest
that God of a fatherly minde puni-
sheth the, and thys dost thou learne
by experience, for excepte thou de-
dyest proue in very dede, how health
full it were to gyue ouer thy selfe
wholly to God, to obeye hys wyl,
(as Dauid saythe, it is hyghly for
my profyt, that y^e haue punished me)
xviii. thou couldest not conceine a certē and
sure

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sure hope of hyin, haupng no expe-
 ryēce befoze that a mynde is father-
 ly and wōderfully Despyous of the
 hyghe hydde vnder thys crosse and
 rodde. But sepng thou hast lerned
 that befoze by experyence, and haste
 now some taste of that thyng, thou
 doste not Despayre in any trouble;
 but thy hope encreaseeth streyghte-
 wayes, sepng thou hast befoze oftē-
 tymes proued, the helpe of God pre-
 sent. And althoughe he wrketh at
 the matter, and sometyme suffreth
 the fo: a certen space to styke & stand
 faste in the myre, yet at the laste he
 retcheth fo: the hys helping hādes,
 delyuereth & saueth the: he suffreth
 the to stymme fo: a certayn space,
 yea & to be ouerwhelmed wpth wa-
 ters, but he suffereth the not to be
 drowned. Hereof mayste thou ga-
 ther a sure hope, that he wyl neuer
 leaue the socoursles nor cast y away,
 sepng he hath preserved the beyng
 so

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so ofte in teoperdye: in afflyctyons
and trubles therfore dost thou lerne
to conceyue and nouryshe a good
and vndoubted hope of God, that
enen in the moost greuous afflycti-
ons of al, wher no helpe at all appe-
ceth, thou mayste truste vnto hym,
beyngc now thorowly taughte hys
custome in deliuerynge and sauing
hys people, thou haste lerned that
afflictions be sent not of dyspleasure
but of a fatherly loue. Whyche
thyng thou beleuyng and haupyng
experyence therof, doste paciently
abyde hys helpe, neyther dispayrest
thou, but trustest stedfastly, that he
at the laste wyl helpe the, although
he delayeth it neuer so lōge, hydeth
and kepeth hym selfe secreete. And
thus at the last dost thou know and
vnderstand that thi disease or trou-
ble is not set vn to the for this pur-
pose that thou shuldest be destroyed, but
that the glozy of God maye be sette
abode

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abide, & that al thinges may turne
 vnto thi health & saluatiō: he ꝑ can
 giue him selfe ouer & wholly cōmpt
 him selfe to god on this maner, and
 put al his affiauns & trust in his pro
 mises, truly that man neuer dyeth:
 whych thynge Christ him selfe euen
 wyth an ooth, because we shuld not
 doubt, assyrminge the saine, sayeth,
 Verely, verely, ꝑf any man kepe my Iohn, v.
 woꝝde, he shall neuer se Death. And
 in an other place he sayth. I am the
 waye, the truth, and the lyfe: he that
 beleueth in me, shall lyue, although Iohn, x.
 he be dead. And he that lyueth, and
 beleueth in me, shall neuer dye: these Iohn. i.
 woꝝdes of christ (o brother) loke that
 thou depely repose the & wyth al di
 ligence kepe them in thi minde, and
 whā soeuer ꝑ perceiuest ꝑ thi minde
 wauer oꝝ is itabled, vnderprope &
 lyft it vp wyth this swete and com
 fortable sayinges: he that beleueth Iohn.
 in Chyste, shall not taste deathe:
 he

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hn, xvii
 he that beleueth in me, hath euerla-
 stynge lyfe, sayth Christ: this is euer
 lastynge lyfe, to knowe the euen the
 true God, and whom thou hast sent
 Iesus Christ. Euerlastynge lyfe is
 begonne in this worlde: for he that
 hath Christ, hath the true lyfe, for
in, xiiii
 Christ is y lyfe: he is also the truth
 therfore wil not he mocke vs, but al
2ori .i.
 the pmisses of god ar in hi, yea ar in
 him Ame. And that y shuldest doute
 nothynge, but that God wyll abyde
 by hys pmisses, he hath bonde him
 selfe vnto the wyth a certen peculi-
 ar couenaunte and sygne put vnto
tismac
 thy body. For when he being grat-
 ly desyrous of thy health sente hys
 sonne in to the worlde to offer hymi-
 selfe vnto the deathe for thy sake, he
 ded make and stryke vp a barge of
 grace befoze y christ, in who he hath
 promysed, yf thou wylte beleue and
 be Baptysed, that he wyll gyue the
 euerlastynge lyfe frelye, and neuer
forsake

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fozake the, yea that he wyll be thy
 father, and crowne the wyth grace
 and mercy: thy baptysme is a sygne Psal. ciii
 of thys couenaunte. Now is it ne-
 cessari foz the, that thou cleuest with
 cothe and nayle to the promyses,
 whych are added to thys sygne. For
 God hathe gyuen thys sygne, that
 thou shuldest nothyng doubt of the
 grace oꝝ fauoure that he hath pro-
 mysed, noꝝ yet of hys fayth concer-
 nyng the faythfull perfyrmans of
 the same: thou arte baptysed to dye
 wyth Chyste, as Paule saythe, that Rom. vi
 hys death shulde be thy death, and
 that he shulde purghe all thynges
 foꝝ thy sake, yea thou hast put hym
 on in baptyisme, that thou shuldest
 be whole in hym, and he in the.

Baptysme therfoze is a couenaunte,
 whych lyfteth vp, chereth and ma-
 keth quyet thy consciēce before god
 (as Peter testifieth) that he wyl ne- i. Pet. iii
 ver dampne the foꝝ thy synnes. For

B. i.

thou

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thou beyng iustified by fapth, hast
peace wyth God: a quyet, clere, and
pacified consciēce is the true peace.
Thou hast perceyued a moost sure
sygne as a certen seale of thys iu-
stificatton and remission of synnes,
euen Baptysme, that thou shoul-
dest beleue for a certente, that God
for Chystes sake wyl haue pytye
on the, p̄serue and delyuer the.

Nowe seynge than that God fauo-
reth the, and wyl be thy father and
neuer forsake the, seynge also that
thou haste an vnderceauable sygne
and wytyes of this thing, loke that
thou dost comynyt and wholly giue
ouer to hym bothe thy selfe and all
that euer p̄teine vnto y, thou must
also obeye hys wyl, and patiently
suffer hys hande, whether he wyl
that thou lyue or dye, that his wyl,
whych is euer best, maye be done
vnto the glory & prayse of hym, al-
thoughe it be impossible, that thou
shuldest

oma. v.

om. viii

THE SOVLE.

Shuldest be dampned, yf thou doste
 faithfully trust on the mercy which
 he hath promysed for Christes sake
 and consecrate thy selfe wholly to
 him, obeynge his moste godly wyll
 in al partes. For he hath promysed,
 that he wyll be thy father, and for-
 asmuche as he is true, when thou
 knoweledgest hym to be thy father;
 and dost hope and loke for all good
 thinges of hym, he can none other-
 whyse but be thy father and saue
 the, although he hadle the for a cer-
 ten tyme neuer so hardly. Seynge
 thā that he hath promysed to be thy
 father, and thou dost truste on hys
 promyses, wythout doubt he wyl care
 both for the and thyne at all tymes:
 wherfore thou shalt comend to him
 not only thy body, but also thy wyfe
 and chyl dren, thy kynnesmen and
 frendes, to be shorte, all that ever
 thou haste, and doubte not but that
 he wyll be a true father, a true
 B.ii. husbände

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husbande, a true kynnesman and
frēde: for he hath hitherto vsed the
in these thynges onl^y as a stward
and dyspensatoure: But now seyn^g
he is mynded that thou shouldeste
leau^e of the functiō and vse of thys
offyce, he wyl appoynte another in
thy roome, whych^e lyke a good stu-
warde shall both faythfully and di-
lygently loke vpon them. If thou
hopest thys thyng^e of hym, and lo-
kest for it wyth a ful trust of harte,
it is no doubte, but he wyl do that
I haue spoken: wherfore put out of
thy mynde, all sorowfull care of
worldly thynges, and commende it
to God. Rather take thoughte for
thy selfe, how thou mayste prouide
for thy soule, and sende that vnto
God. And seynge that God hathe
forgruen the all thy synnes frely for
Chrystes sake, he requireth nothing
at all of the, for thys exceeding great
and inestimable benefyte, but that
thou

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thou shuldest agayne forgyue euen
 from the very harte them that haue
 done the wronge: for he promyseth Math. v.
 that he wyll forgyue vs our offences Mat. x.
 if we forgiue men ther offences, Merci.
 for when thou haste forgyuen all
 offences euen from the very harte,
 yea and that so, that thou neuer re=
 membreste them afterwarde, praye
 also for them that haue hurte the ac=
 cording to the doctrine and exaple Luce. x.
 of Christe, yea and if euer thou re=
 couerest, helpe so muche as lygheth
 in thy powre them that haue nede of
 thy helpe. If that thou hast a mind
 voyd, of dissimulation, pteuy dys=
 pleasure, enuy, malice, yll wyll and
 wrathe, thou haste also a sygne and
 earnest token that God hath forgy=
 uen the thy synnes: for sayth wher=
Actu. x.
 wyth thy harte is purgyed, stret=
 chynge out her selfe, and byngynge
 forth her frutes for the infynite be=
 nefites of God can none otherwyle
 B. iii. then

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then forgyue agayne and to do well
to her neyghboure. Thys fruyte of
charite beareth the witnes and ma-
keth the sure, that thy fayth is true
and lpuishe, seying it bryngeth forth
true and good fruytes: Thys mea-
neth Peter, wher he commaundet he
Pec. i, that we shulde make our vocation
and election fyne & sure with good
wozkes, for he signifieth and plain-
ly meaneth, ꝑ thys woꝝkes ar testi-
monies and sygnes that thou arte
electe of God, and purchased to be
hys sonne vnto the ioyes of euerla-
sting lyfe. Nether is ther any cause
(o bꝛother) that god shulde forgyue
the thy synnes, for the greuousnes of
thy dysease & crosse: for ther is none
Iohu. ii, other satisfaction, none other recō-
pense for thy synnes, than the onely
deth of Christ. God beholdeth none
other thynge in this cause he accep-
teth none other thing here, than his
only begottē son: he is ꝑ lābe of god
whych

THE SOVIE.

whych taketh awaye the synnes of Iohan.
 the world: He is the sacrifice & obla-
 tion sufficient, absolute and perfect Hebre.
 for the synnes of the whole worlde:
 thy disease & paynes cā not satisfye
 before God for the lest syn that thou
 hast cōmytted, muche les are they
 able to deserue health & everlasting
 saluatiō, as Pawle testifieth, saying Rom.
 I do not thynke that the afflictions
 of this lyfe are worthy of the glozy
 which shalbe shewed vpon vs. No
 creature nether in heuen nor erth, no
 āgel was able to appease, mytigate &
 swage the wꝛath of the father, much
 les shal this thy diseaie & shōrt trou-
 ble pacyfye it. For he that shulde a-
 swage that wꝛath and recōcile God
 to man, he muste nedes be both god
 and man, seynge he muste be an in- i. Tim
 tercessoꝝ and aduocate betwen god
 being angry and man condemned.
 Therefore was it conueniente for

B. iiii. the

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the sonne of god to become mā, that
he shulde appease the wrathe of God
the father by sufferynge paynes in
hys awne body, and so preserve vs
from it, as the Prophet testifieth,
sayinge: He hath taken vpon hym
our dyspleases, and borne awaye our
sorowes: God hath layde y^e vnrigh-
teousnes of vs all on hym: For the
wickednes of my people haue I stri-
ken hym. And Peter saythe: By hys
strypes were we made whole: there-
fore for thy Christ thy Lord are thy
synnes forgiven the, and for none
other thyng neyther in heauen nor
in earthe, not for thy good workes,
nor for any affliction, although ne-
uer so harde and bytter, Christe is
our only rhyghteousnes, healthe, re-
demption & satisfaction: God made
hym syn for vs, whych knew no syn
that we myght be made righteous:
wherefore yf thou beleuest, thou arte
the sonne of God al redy: yf thou be
the

y. liii.

ct. ii

orin. i.

THE SOVLE.

the sonne of God than art thou also
 the heyre of God, and fellowe enhe-
 ritoure wyth Christ: yf euerlasting
 lyfe be enheritaunce and the gyfte
 of God, as Paule calleth it, certes Roma.
 then shalte thou not deserue it wyth
 the sorowes of thy dysleale: but God
 wolde haue the punyshed with this
 sicknes, that thou myghtest repressse
 bryake, restrayne and mortyfy thy
 olde man, that it maye ones cease to
 synne, that shall come to passe at the
 laste by the deathe of the body. And
 for this cause must we dye, that our
 soule may departe hence vnto euer-
 lastyng saluation: for thys deathe is
 a gate and entrauns vnto eternall
 lyfe, ther at the laste are we delyue-
 red from al wretchedneses, miscris-
 carefullnes, dysquietnes, from al er-
 rours and iuglynge castes of the
 dyuill, neyther shall we any more be
 despyled wyth the moost styntyng
 fylthynes of synne, neyther shall we
 be

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be seduced and led away into heresies or erreours, nor yet be throwne hedlonge into desperation. For an ende of all euylles, aduersities and incōmodities is then come, yea the that we rest in the Lord, and enioye eternall lyfe and pleasure wythout ende. Death therfore is not to be abhorred nor feared, yea it is rather most feruently to be desyred, seyinge by that we passe hence vnto eternal ioyes. Very true is it, whych Paule sayth, to the godly all thynges worke for the beste: Death in the syghte of the worlde is a thyng of all thynges moost odious, mooste hatefull, most lothsome and mooste horryble, yet to the faythfull it is most sweet, most acceptable and most pleasaunt. And although it be so, that our olde Adam trēbleth at it, excheweth and abhorreth it, yet the inward man is redy and wylling to suffer it, forasmuche as he perceyueth & knoweth
tha

THE SOVLE.

that by it he is deliuered frome all
fylthines of syn, vice, & wretchednes
and departethe vnto euerlastyng
ioyes.

How they are to be comforted,
whyche are in pa-
rell of death.

TH E best God and thy most
louing father hauyng pytie
on the (o Brother) calleth the
from thys most wretched & misera-
ble lyfe, wyllyng to remoue the vn-
to him, and to cary the into perpetual
ioyes of the heauely life. Ther-
fore yelde, gyue ouer & comende to
hym wholly thy selfe, & all that euer
thou hast, & what so euer hys wyl is
lette thy wyl be thesame, and saye,
lette thy wyl be done o father God,
and not myne: cry vnto Christ with
the thefe fastened to the crosse, reme-
ber me, o Lorde, when thou comeste
into thy Kyngdome: crye wyth the
Publican

Mat. x

Luce. x

THE SOLACE OF

nc,xviii **P**ublican, Lorde be mercifull to me
 wretched synner cry instantly with
 Math,xv that earnestte woman the Cana-
 nite, o sonne of Dauid haue mercy
 on me. Yf thou cryest thus, Chyste
 wylle heare the, doubtte not, he wylle
 haue mercy on the, he wylle forgyue
 the thy synnes, yea thou shalt be
 wyth hym in paradysse: therfore lay
 hande on thys Chyste, cleue to him
 wyth tothe and nayle, comynyt thy
 soule vnto him: cry wyth this chyst
 crucifyde vnto God the comon fa-
 al,lxi' ther, o Lorde my truste is in the, let
 me neuer be putte to confusion, but
 rydde me, and delyuer me thowowe
 thy ryghteousnes: Bowe downe
 thyne eare vnto me, make haste to
 delyuer me. Be thou my God and
 stronge holde (wherunto I may al-
 waye fle) that thou mayst helpe me,
 for thou arte my strenght and refu-
 ge: thou art my defender: Into thy
 handes I comende my spirite: crye
 also

THE SOULE.

Also wyth Dauid: o Lorde thou art Psal, vxii
 my strenghte, my sure holde, my re=
 fuge and my delyuerer. O my God
 thou art my helper, my defēder, and
 the horne of my health and my pro=
 tection. Vnto the o Lord, lyfte I vp
 my soule: o my God my truste is in
 the, let me not be dꝛyuen to shame:
 Dꝛecte me in thy truth, thou art the
 God my saũtoure, Remēber, o Lord
 thy tender mercies, and thy pyteful
 compassions, whiche thou hast euer
 vsed: Remember not the trespasses
 of my yonghe : Accoꝝdyng to thy
 mercye remember me foꝝ thy good=
 nes sake; foꝝ thy names sake (o lord)
 foꝝgyue my synne, foꝝ it is muche:
 loke on me, and haue pꝛtye on me,
 deliuer me from my necessities: foꝝ=
 gyue me all my offenses kepe my
 soule, and delyuer me: Lette me not
 be put to cōfũsion, foꝝ my hole trust
 is in the. Yf on thys maner thou
 wylte call foꝝ the helpe of God with
 and

THE SOLACE OF

and hole hart, god wyl surely helpe
the in tyme conuenient, and he wyl
say vnto the that, whyche is in the
Psalme. Forasmuch as he hath put
his trust in me, I wyl delyuer him:
I wyl defēde hym because he hath
knowen my name: He hath cryed
vnto me, & I wyl fauorably heare
hym. I am wyth hym in hys tribu-
latiō: I wyl delyuer him & glorifie
hym. Wherefore (o thou Christiane)
fgyht here a good fgyht, stryue va-
leantly & with a good corrage, as it
becometh a true chysteā man: take
hede, y^e geuest not ouer, take hede,
thou turnest not thy backe: ther is
no daunger thou stryueste not here
alone, but Iesus Christ the kyng is
thy guyde in thys agony, thys thy
guyde & captaine shal be thyn auen-
ger, & in this battel he shal defende
and delyuer the frō all the enemyes
of thy soule, frō all perell & from all
misery and wretchednes: folow this
captaine

sal. xc,

THE SOVLE.

Captayn goyng before the in this cō-
 flicte and battell: he is a kynge not
 like to other but of an exceeding and
 infinite powre: he hath alredy over-
 come and throwne vnder the foote
 for thy sake: death, Satan and hell
 death is swallowed vp into victory
 Christ dyed for the: Therefore euer-
 lastyng death hath no power in the
 Christ went down for the vnto hel,
 that he myght deliuer the from this
 euerlasting darknesse therefore be
 on a lustye and bold mynde, and
 wyth a valeaunte courage brast into
 the army. Put away all feare, ther
 is no daunger in thys behalfe: ther
 is no cause why thou shuldest feare
 the fearce and streyghte iudgement
 of God. Christe Iesus is a media-
 tour before God, the same is an ad-
 uocate, yea and thy Patrone, de-
 fender, Bysshoppe and preeeste:
 He hath reconcyled the to God,
 and hath restored to the hys fa-
 therly

Hebre. i.

i. Cor. xv

Oze. xiii

i. Timo

i. Iohu.

Hehre.

THE SOLACE OF

fatherly mynde, whych befoze was
estraunged from the fo: thy stunes,
God fo: Chrystes sake is nowe thy
father, he taketh charge of the, he
entierly loueth the as his most ten-
der sonne. Nowe seynge that so no-
ble a kyng stādeth on thy syde, who
shal putte the to any busynes, who
shal be bolde to assaile the o: ones
fyght agaynst the: who I pray the,
shal do the any wronge: what daū-
om. viii ger cā ther be: heare Daule: Yf god
be on our syde, sayth he, who can be
agaynst vs: whyche spared not hys
awne son, but gaue hym fo: vs all,
how is it possible, that wyth him he
shoulde not gyue vs all thynges:
who shal lay any thyng to the char-
ge of Gods electe: It is God that
iustifieth, who is he that cā condem-
ne: it is Christ that dyed, yea whych
rose agayne, whyche also is at the
right hande of god, and maketh in-
tercession fo: vs: Who shal sepa-
rate

THE SOVLE:

grate vs from the law of : God I am
 sure that neyther death, no: lyfe, no:
 pyghenes, no: depenes, no: any o-
 ther creature can seperate vs from
 the law of God, whych is in Christ
 Iesu oure Lorde. Therfore seynge
 that Christ is gyuen, to the wyth all
 that euer he hathe, so folowethe it
 that hys ryghteousnes, innocency,
 health and euerlastynge lyfe is gy-
 uen to the, as Paule wytnesseth, i. Cor. i.
 sayinge. Christe is made of God
 oure wysdome, ryghteousnes, sanc-
 tification and redemptiō. Therfore
 putte all thy hope, truste and con- psal. cxv.
 fidence in thys Christe, whyche is
 the heade cornerstone. Thys stone
 is a valeaunte, stronge, stedfaste i. Pet. ii.
 and sure foundatton, wherunto thou
 mayste safely truste and commytte
 thy selfe. No tempest although ne-
 uer so blacke and horryble, no wo-
 wers, no stormes cā shake and top- Math. vii.
 ple euer thys foundation: In thys
 C. i. Christ

THE SOLACE OF:

Christe, I saye, let all thy hope and
 confydence be sette. Caste thy selfe
 wholly on hym, yelde thy selfe alto-
 gyther to hym, cleue to hym wyth
 stronge fayth, let no trouble or tẽp-
 tation plucke the frõ him, although
 all thynges seme neuer so muche to
 the go to hauocke, although he fleshe
 and bloude yell the neuer so muche
 the contrary, and reason thynketh
 farre otherwyle, yea although the
 Deuyll sometyme whysper in thy
 mynde that thou arte vtterlye vn-
 done, that God is an extreme enemy
 vnto the, and that thou haste deser-
 ued the punishment of hel fyre, and
 therfore thou must nedes be dāpned.
 For faith is a sure confidence and a
 lokynge for of thys thynges that
 are to be hoped, that is to saye, pro-
 mysed, and a certente and euydent
 knowelege of those thynges that
 doo not appeare wyth that holy

THE SOVLE:

nd by Patriarche Abraham thou must
 beleue vnder hope agaynste hope:
 O thy faythe and hope muste nedes
 the selfe al. set them selves agaynste
 all those thynges, whych euer blin-
 de reason dothe Imagyne, or that
 to mooste sotle, and craftye enemye.
 Oo bynge to remembrauns and
 worke agaynste the: wherfore thou
 muste thououlve learne what cu-
 stome, God dothe kepe in sauyng deu. xxx.
 thys: whome he wyll lyfte vp into iReg. ii.
 heauen, hym he byngethe downe Tob. xii.
 vnto Hell: Whome he wyll Sapie. xv.
 purcken, hym dothe he fyre kyll, Psal. c. xi.
 vpon whome he wyll exercyse hys
 mercedynge Mercye, hym wyll he
 fyre, and make as though he
 woulde dampne hym. And thys is
 that unfained purgatory and that
 true purgynge fyre, into the which The true
 God casteth hys Seruauntes Purgator
 C. ii. and

THE SOLACE OF,

apien, iii and prouethe thyn as Golde in the
fyrre: wherefore when thou fealeste
none other thyng then mooste pre-
sente death, when God leueth to be
mooste angry wyth the, to be gone
away moost furdeste from the, and
to haue forsaken the vtterlye, yea
when he semeth that he hath cast
the awaye and wyl condempne the,
euen then thynke thou mooste cer-
tenly that he is mooste nygh vnto
the, that he wyl defende the and de-
liuer the, yea that he then mooste en-
tyerly loueth the, and carethe moost
of all for the: for when he doth laye
afflyction and trouble vpon the, then
dothe he remember hys mercye, as
the Prophete saythe. He is not an-
gry for euer: as the father hath py-
tye of hys sonnes so hath the Lorde
compassion of them that feare him
for he knoweth our makynge, and
remembzeth that we are but duste

sal. c. ii

The mercy of the Lorde endureth al-
fo

THE SOVIE:

euer and euer: The Lorde is a ten-
 der fauorer and mercyfull, he is
 longe sufferynge and full of com-
 passyon. Wherfore spare the eyes
 of thy senses, caste away the iudge-
 mente of reason, and submyt, yelde,
 gyue ouer, and commende thy selfe
 wholly to Chyste, and take it to
 good worth, howe so euer he hand-
 leth the: esteeme not deathe and the
 painednes and sorowes therof af-
 ter the iudgemente of the eyes, sen-
 ses or reason, but after the worde of
 God. Dauid saythe, p[re]cious is the
 deathe of Sayntes in the syghte of Psal. cxv
 the Lorde. Agayne, Blessed are the Apo xii
 ded, whych dye in the L O R D E.
 Chyste also saythe, he that beleueth in me, shall not taste deathe. Iohu. vi
 Therefore yf any thynges come to
 remembraunce, whych go aboute
 to turne the from Chyste, and to
 caste the into desperation, cast them
 all out of thy minde: cleue to the ly-
 C.iii. uely

THE SOLACE OF

uely worde of God wyth tothe and
nayle, haue thy medytation in that
and euer be whettyng of that in
thy mynde: For thou shalt neuer
by the perspycacyte and quyckenis
of thy reason perceyue, howe it
maye be possyble, that by Deathe
thou shouldest goo vnto the true
lyfe, howe when thou gyste by
the Ghoste, thou shouldest departe
vnto a better state, howe thy soule
shoulde be kepte in the Lorde, and
reaste vnto the laste daye, agayne,
howe thy body beyng rotten, con-
sumed and eaten of wormes, maye
ryse agayne at the laste Judge-
mente, and come forth in a newe
godly forme, shape or fashion. Thys
can not reason comprehend. Fayth
alone is able to do it. Therfore call
to thy remembraunce contynual-
ly the artycles of thy faythe, and
boulte oute euerye parcell of them
Dply-

THE SOULE.

dyllygently, and weyghe them earnestly in thy harte.

Howe he is to be spoken
vnto, whyche is redy
to geue vp the
Ghoſte.

O Brother in Chyſt, now loke
that thou fyghteſte a good
fyghte, loke that thou aby-
deſte in the faythe valeauntly, and
ſtedfaſtly. Inſyre and depely en-
graue in thy bzeſte, the Promyſes
of Chyſte thy redemer. I am the Iohan.x
reſurrection and lyfe, ſayth Chyſt.
He that beleueth in me, ſhall lyue
and neuer dye. Chyſte toke the na-
ture of man vpon hym ſufferynge
many inſurpes and wronges, and
when he dyed, he offered hym ſelfe a Hchrc.x
ſacrifyce for our ſinnes on þe altare
E.iii. of

THE SOLACE OF

.Iohn.ii. of the Crosse, he wyth hys holye
bloudtjorowlye and in all poyntes
cleansed the synnes of al mankynde:
thys Chyste wyl not forsake the,
thys Christ wil not leaue y socour=
les, this Christ careth for the: Christ
saueth the & defendeth the, so that no
yll or misery shall chaunge vnto the:
the foundatiō of God standeth sure
hauing this seale. THE LORDE
KNOWETH, VVHYCHE

i. Tim. .ii ARE HYS. Chyste saythe, my
shepe heare my voyce, & I know the
and thei folow me, & I giue the euer
lastyng lyfe, neyther shall they pe=
ryshe for euer, nor yet shall any man
plucke the out of my hande: my fa=
ther whych gaue the to me, is grea=
ter then al, & no man can plucke the
out of my fathers hande: I and my
father am one. Wherefore (o brother)
in Christ, comende thy soule to God
the father, which loueth y so deuely,
crye with Christ thy brother, when
he

OF PRAYERS.

he honge on the crosse, o father into Luc, xx
 thy handes I cominende my spirit
 God the Father of all mercye,
 moughte lede the into euer=
 lastynge lyfe, and saue
 the vnto that most
 ioyefull resur=
 rection of
 the last iudgement
 A M E N.

Virescit vulnera virtus.

A prayer to be sayde of the syck=
 man, beyng in perell
 of deathe.

O Most mercyfull God, o fa=
 ther of al mercy the father of
 our Lorde Iesus Christ, be
 mercyful to me a synner, haue pytie
 on me, and quykely helpe me poore
 wretche for thy mooste bytter and
 moost precious passion and deathe
 of

THE ARTICLES OF THE
of Iesus Chryste thy onely begoten
sonne and oure onely redeemer and
sauoure. Amen. Entre not into
Iudgemente wpth thy seruaunte,
o Lorde handle me not accordynge
to my deserues and merites, neyther
rewarde me after myne iniquytie
but for thyne infynite and vnume=
surable bounte and excedyng great
mercy receyue me. I miserable and
weake creature am in thy hande, I
am thy bonde seruaunte and thy
debter. O most gentle God, o moste
fauorable Father, forsake me not,
cast me not away poore wretche that
I am, I am thyn wpth al that euer
I can make. No man is able to con=
firme me, no man is able to delyuer
me, no mā is able to helpe me, but **thou**
alone. Thou art the true helper in
aduersite, **thou** art the moste sure & pre=
sent cōfort in al necessite, **thou** alone art
our helpe, our buluarke, our forte=
sse, & our most mighty & strongly de=
fence,

OF PRAYERS.

fence to wꝛe, ꝑ o god, art our refuge,
 thou art our strenght, thou art our
 helper in al our tribulatiōs: In the
 o Lorde, do I trust, let me not be cō-
 founde, let me neuer be put to shame
 let me not be deceyued of my hope,
 but pꝛeserue me foꝛ thyꝝ righteous-
 nes. Bow down thin eare vnto me,
 make hast to deliuer me. Be my de-
 fēder, o god, & my strong holde that
 thou maist saue me: foꝛ thou art my
 strength & my refuge, yea ꝑ arte my
 god, & my destenies ar in thy hādes
 Lightē thy cōtēnāūs vꝑō thy ser-
 uaūt, saue me foꝛ thy mercyes sake,
 o Lorde. And foꝛasmuche (o swete
 Father) as it is thy godly pleasure
 to call me from thys myserable lyfe
 and wꝛetched worlde, I moost enti-
 erly beseeche the so to defende me in
 thys agonye of deathe, that Satan
 noꝛ his ministers pꝛeuayle against
 me, but that I contynue faythfull
 and constante vnto the ende in the
 confession

THE ARTICLES OF THE
confession of thy holy name, lokyng
foz full remysston of all my synnes
in the pzyous bloude of thy wel-
beloued sonne and my saupour Je-
sus Chyste, and that I departyng
in this fayth and perfecte trust may
be placed emong thy blessed saintes
and heauely spirites, so foz euer to
remayne wy. h the in glozy. Graunt
this o most mercysfull father foz thy
son Jesus Chyistes sake. Lorde re-
cyue my spirite. Father into thy hā-
des I commend my spryt: foz thou
that arte the God of truth haste re-
demmed me. To the be all glozy and
honoure. Amen.

The articles of the
Chyisten fayth.

FYRST, I beleue in one god
Deut. vi. And father of oure
Lorde Jesu Chyste. ii. Cor. i.
The whych is the Lorde of heauen
and

CHRISTEN FATH

and earth. Luke:xi. And creator
of all creatures. Hebr. i. Yea he is
father of vs all, and: Ephe. iiii. The
which hath elected vs to be his chil
dren through Iesu Christ. Ephe. i.
And therfore shall we all hym wor
shyppe onely, and belyde hym haue
none other goddes. Deut. vi Also
we shall feare hym as one almighty
God. Psal. cxliiii. And as mercy
full father we shall loue hym wyth
all oure hartes, wyth all our soule,
and wyth all our power and mynde
Math. xxi. And vpon hym muste
stande all our hope. Miere. vii. For
he is the father of lyghte. Jacob. i.
Of the whych all mankynde leueth
Actu. xiii. And receyueth both bo
delye goodes. Prouerb. x. And e
nerlastynke saluation. Psal. cxviii
Togyther wyth all perfite gyftes,
whych come and descence from him
alone. Jacobi. i. Furthermoze I
beleue in Iesu Christe, the sonne of
the

THE ARTICLES OF
the lyuing God our lord .i. Coz. vii
The whych is the very bryghtnesse
of hys fathers glorie, and the very
ymage of his substaunce. Hebre. i.
Yea he is the onely begotten sonne
of the father. John. i. Come forth
of the mouthe of the moste hyeghest
God. Eccles. xiii. First bozen be-
fore all creatures. Collos. i. Tho-
row the whych all thynges are cre-
ated. Hebre. i. In whom we haue
redemption, namely remysyon of
synnes thorow hys bloude .Col. i.
With the which he hath washed vs
Apo. i. And hath also recōciled vs
again to his most holy & gloriouse
father. Ephe. ii. That were afore
enemyes to God. Roma. viii. For
after the tyme that God had made
man, after hys ymage and synily-
tude, he seate hym in Paradise that
he shoulde eate of all the fruytes in
the gardyn of pleasure, exceptynge
him

CHRYSTEN FATH

him the tree of knowledge of good and euill. Gene. ii. But man dysobeyed the Lord his God, and transgressed hys commaundemente.

Gene. iii. Thow the whyche disobedyence and transgressyon of the godly commaundement, death and curse is come ouer all mankynde.

Roma. v. And when ther was no helpe, nor comfozte for man where by he myghte haue bene redeymed, or delyuered oute of Sathans power, then hath God the mercyfull Father pytpe vpon mankynde, and promysed them a seade, namelpe Iesus Chyste, hys onely begotten sonne, the whych shoulde treade vpon the heade of the Serpente, and ouercome the Dyuill, and restore vs to lyfe agayne. Genesis. iii. And lykewyse as God is ryghtuous in all hys wayes, and holy in all hys woꝝkes. Psalmes. clv.

And

THE ARTICLES OF

And true in al hys wordes. Psal. li.

So hath he kept all hys promises treuly. And as the time was fulfilled. Gala. iiii. God leat hys word descend in to the wombe of the virgyn Mary, and by the workyng of the holpe ghoſte became fleſhe: As John witneſſeth ſaiyng: The word became fleſhe, and dwelt emong vs and we ſaw hys glory, as the glory of the onely begotten Sonne of the father, full of grace and veritie.

John. i. Also thys onely begotten of God became lyke vnto vs in all thynges excepte ſyn. Hebre. ii. He hath ſuffereth death for oure ſake. Eſay. liii. And hath taken away Satrans power, and reſtored lyfe in agayne. i. Timothe. vi. Yea he is made vnto vs wyſdō, and rightwyſnes, ſatifyeng, and redemption. i. Cor. i. And lyke wyſe as he dyed for oure ſynnes. Hebre. ii. So is he ryſen agayne through the power of

CHRISTENFAYTH.

of hys father. Roma.vii. For oue
 eyghtuousnes. Roma.iiii. And as
 he oftentymes shewed him selfe af-
 ter hys resurrection: vnto hys dys-
 ciples. Actu.i. So is he ascended
 vnto heauen in ther presens. Luke.
 xliiii. And sitteth at the ryghte
 bande of the almyghty father. Rom
 viii. Aboue all rule and myghte,
 and Dominion, and aboue all that
 maye be named, not onelye in thys
 world: but also in the world to come
 Ephe.i And hath subdued al thin-
 ges vnder hys fete. Hebre.ii. To
 be brefe he is a Lord aboue all loz-
 des, and a kynge aboue all kynges
 Apoc.xix. Yea he is an almyghtye
 God wyth hys father. Apoc. xxi.
 John.x. And neuerthelesse he is
 our aduocat, & mediator .i. John.ii
 i. Timot.ii. Our only hye preiste.
 Hebr.v. The sacrifice that he hath
 done for our synnes, abydeyth for e-
 uermore of valure. Hebre.x. Fur-
 D,i, ther

THE ARTICLES OF THE
thermore lyke wyse as Chyste is as-
cended vp in to heauen, so shall he
come agayne from heauen. Act. i.
Wyth the dominion of hys father
and wyth the angels. Math. xxv.
For to gyue euery man rewardc af-
ter his woꝝkes, yea for to iudge the
quycke and dead. Act. x. i. Tim. iii.

I beleue also in the holy Ghost
equall god wyth the father & the son
which holy ghost is a teacher of al
chyste. John. xiiii. and he doth clothe
the wyth his gyftes, & geueth euery
one the measure of faythe after hys
awne wyl. i. Cor. xii. And kepeth
the vnmouable in one fayth for he
is a ruler of the chystian cōgrega-
tion. Act. xv. He is also the anoin-
mente. i. John. ii. Wherewyth al
Chysten are anoynted, and of tha
behalfe are called the anoynted of
the Lord. Psal. c. liii. So is the
holy ghost giuen vnto the Chyste
as an earnest of ther inheritaunce t
the

CHRISTEN FAYTH

ther redemption, and they agayne
 be hys awn to the pypse of his glozy
 Ephe.i. To be shew hit is impossible
 wythout thys holy ghost to knowe
 God truely .i. Coz .ii. Or wythall
 the hope of the hart to beleue vpon
 him.i. Coz.xii. Or to call vpon hym
 as a father. Romanoziuii.viii.

And therefore dothe God powe
 thys hys holpe Ghoste vppon hys
 chyldren, wherby they maye treuly
 know hym, and treuly beleue hym:
 and as a trew father call upon him
 Gala.iii. This is my beleue in the
 father, in the sonne, and in the holpe
 ghost, which tree I knowlege to be
 one god. Deut.vi. whous seate is
 the heauē, and the earth is a benche
 of his fete. Esay.xlvi. Yea y which
 is an euerlasting .ii. Mack.i. and
 almyghtye God. Psal.c.xlv, The
 whyche alone wyl be woꝝhypped,
 and serued. Dent.vi. For he can
 alone helpe vs. Esay.xliiii. which
 he

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 he doth for his names sake, & not for
 our rightuousnes sake. Esa. xlii.

Furthermoze as I haue sayde
 that al they that do belene ar ioined
 together, & through the holy ghost
 knytte in vnitie. so is ther a louing
 christē church the which is buylded
 of lyuynge stones .i. Pet. ii. whych
 church is the house of god. Heb. iii.
 And the house of God is the cōgre-
 gation of god .i. Timo. iii. And the
 congregation of god is the body of
 Christ Eph. i. And seynge al ryght
 Christians are one body. i. Coz. iii. x.
 In the whiche they all thozow one
 spyrte are baptised. i. Coz. xii. So
 must ther be a congregatiō of sain-
 tes, namely that all saintes or trew
 beleners ar also ioyned togyther in
 fayth, as the members of one body
 Roma. xii. And in this cōmunion
 of saintes is remissiō of synnes, and
 that without it is no syn forgouen,
 noz any hope of saluatiō. Ephe. ii.
 pca as it is vnpossible that a meber

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can lyue which is not in the body, so it is vnpossible that any man maye liue in his soule, and cā be releued out of death by remission of syn, the whych is not a mēber of the body of Christ: for Christ hath recōciled vs al vnto god his father in one body Ephe. ii. And therfore must al they stand in vartaūce that at no mēbres of this body, of the whych Christ is the head. Ephe. i. To the whych he gyueth saluation. Ephe. v.

Now muste we also knowe that albeit, that god alweyes forgeueth synnis. Eia. xlii. yet hath Christ gyuen vnto hys cōgregatiō power to bynde & to loose, whiche shall not be vnderstand after þ Antichristes doctryn. The bishop of Rome which challenge. h power to remyt synnes, but the Christē congregatiō whose heade is Christ, & not the Romysh antichrist, and his ruled of the holy ghost, & not of the fornicatish spirit
of

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 of the prophetesse Hesabel. This cō-
 gregatiō I say hath power to bynde
 and to loose, that is to say, all what
 she bindeth other looseth is done by
 the poweh of our Lord Jesu Christ
 i. Coz. v And thow the holy ghost
 as a ruler of the chrestē cōgregatiō.
 Actu. x. so is there in the Chresten
 congregation remission of synnes.

Ther shalbe also a general resur-
 rection of the fleshe, namely that all
 they that ar dead, shall rylse agayne,
 some to everlastynge lyfe, & some to
 euerlasting paine & dānatiō. John
 v. And they y shall lyue & remayne
 vntyll the cōming of our lord Jesu
 Christ, they shalbe chaunged in the
 twinkeling of an eye at the tyme of the
 last trūpeth .i. Coz. xv. For the trū-
 pet(sayth Paul) shal blow, and the
 dead shall rylse vncorruptible, & we
 shalbe chaūged. for the corruptible
 body must put on vncorruptibilitie
 and this mortall body must put on

immort-

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immortalitie. Coz. xv. At the last is
ther alio one everlysting lyfe, John
xvii. which al they shal receiue that
beleue on Jesu Christe. John. vi.
and stedfastly abyde in good woꝝkes
sekynge prayse, honour, and immor-
talitie. Roma. ii.

Thys is the summe of my beleefe
yea & a trew Christe beleefe, thow
the whych fayth al rightuouse lyue
Alba. ii. And without the which be-
lyefe no man may please god. Hebre
xv. Therfore must the euerlastyng
God be blessed, that out of his im-
mesurable mercy and grace hath gy-
uen vs thys thowwe Jesu Christe

Ephe. ii. To whom with the fa-
ther and the holy ghost be
prayse, honoꝝ, and glo-
ry, foꝝ euermore.

A M E N.

Apoca.

Be faythfull vnto the death and I
will gyue the the crowne of lyfe.

Impynted at Loudon in
Pauls church parde at the
lygne of the Hyl by Wyllyā
Hyll, and are tobe solde at
the West syde of pauls
bnder Peter colle=
ge by John
Casse.



